¶ This ſermon ſolo wynge was compyled & ſayd in the Cathedrall chyrche of ſaynt Poule within ỹ cyte of Lon don by theryght reuerende fader in god Johñ byſſhop of Rocheſter/the body beynge preſent of the mooſt famouſe prynce kynge Henry the. viij. their. daye of Maye/the yere of our lorde god. M.CCCCC.xx. Whiche ſermon was enprynted at the ſpecyall requeſt of ỹ ryght excellent pryn ceſſe Margarete moder vnto the ſayd noble prynce and Counteſſe of Rychemonde and Derby.

Dilecti &c. For as moche as this honorable audyence now is here assembled to prosecute the funeral obsequyes & ceremonyes aboute this moost noble prynce late our kynge and souerayne/kynge Henry ye seuenth. And all be it I knowe well myne vnworthynes & vnhabylytees to this so grete a mater/yet for my moste bounden duty/and for his gracyous fauour and synguler benefeytes erbybyte vnto me in his lyfe/I wolde now after his deth ryght affectuously some thynge saye/wherby your charytees ye rather myght haue his soule recõmended. And to that purpose I wyll entreate the fyrst plalme of the dirige/whiche plalme was wrytten of the holy kynge and prophete kynge Dauid/cõfortynge hym after his grete falles and trespasses ayenst almyghty god & redde in the chyrche in the funerall obsequyes of euery cryslen persone whan that he dyeth. And specially it may be redde in the persone of this moost noble prynce/for in it is comprysed all that is to be sayd in this mater. And in ye same ordre that the seculer oratours haue in theyr funerall oracyons moost dylygently obserued whiche resteth in .iij. poyntes fyrst in the cõmendacyon of hym: that deed is, Seconde in a stirynge of the herers to haue compassyon vpon hym And thyrde in a comfortynge of them agayne. whiche .iij. be done by ordre in this same plalme as by the grace of our lorde it may here after appere. Fyrst as touchynge his laude and cõmendacyon let no man thynke that myn entent is for to prayse hym for ony vayne transytory thynges of this lyfe/whiche by the exaumple of hym all kynges & prynces may lerne how slydynge/how slyppery/how fayling

they be. All be it he had as moche of them as was possy-
ble in manet for ony kynge to haue / his polytyque wyse-
dome in gouernaunce it was synguler / his wytte alway
quycke and redy / his reason pythy and substancyall / his
memory fresshe and holdynge / his experyence notable / his
counseylles fortunate and taken by wyse delyberacyon /
his speche gracyous in dyuerse languages / his persone
goodly and amyable / his naturall complexyon of the pu-
reste myxture / his yssue fayre and in good nombre / leages
and confederyes he hadde with all cryste prynces / his
mighty power was dredde euery where / not onely with
in his realme but without also / his people were to hym
in as humble subgeccyon as euer they were to kynge / his
lande many a daye in peas and tranquyllyte / his prospe-
ryte in batayle ayenst his enemyes was meruaylous / his
delynge in tyme of perylles and daungers was cold and
sobre with grete hardynesse. If ony treason were conspy
red ayenst hym it came out wonderfully / his treasour and
rychesse incomparable / his buyldynges mooste goodly
and after the newest cast all of pleasure. But what is all
this no was vnto hym / all be but Fumus & vmbra
A smoke that soone vanysheth / and a shadowe soone
passynge away. Shall I prayse hym than for theym.
Nay forsothe. The grete wyse man Solon whan that
the kynge Crelus hadde shewed vnto hym all his glo-
ryous state and condycyon that he was in as touchynge
the thynges aboue rehersed he wolde not affirme that he
was blessyd for all that but sayd. Exspectandus est
finis. The ende is to be abydē & loked vpon / wherin he
sayd full trouthe / all be it peraventure not as he entended
but verely a trouth it is / in the ende is all togyder / a good
ende and a gracyous conclusyon of the lyf maketh all / and

(therfore.
Solus p. 12

finis spectandus. proof of the immortalite.

therfore Seriec in his epystles sayth. Bonam vite clausulā impone. In ony Wyse make a good conclu syon of thy lyfe/ Whiche thynge I may confirme by holy letters. In the prophete Ezechiel it is Wryten & spoken by the mouth of god in this maner. Iusticia iusti non liberabit eū in quacūq; die peccauerit & impietas impij nō nocebit ei in quacūq; die cō uersus fuerit ab ipietate sua. That is to saye/ yf ȳ right Wyse mā haue lyued neuer so vertuously/ & in ȳ ende of his lyf cōmytte one deedly syne & so departe/ al his rygh Wyse delynge before shall not defende hym frō euerlastyn ge dampnacyon/ & in cōtrary Wyse/ yf the synful man haue lyued neuer so Wretchedly in tymes past yet in the ende of his lyfe yf he retourne from his Wyckednes vnto god/ all his Wyckednes before shall not let hȳ to be saued. Let no synner presume of this to do amysse or to contynue the lenger in his synne/ for of suche presumers scant one amonge a. M. cometh vnto this grace but the deth taketh them or they be Ware. Let no man also murmure ayenst this/ for this is the grete treasour of the mercy of almyghty god/ & ayenst suche murmures is sufficyētly answered in ȳ same place/ for What sholde become of ony of vs ne Were this grete mercy. Quis potest dicere mūdū est cor meū innocens ego sū a pctō. Who may say (sayth ecclesiasticus) myn herte is clene/ I am innocent & gyltles of synne. As Who sayth/ noo man may speke this Worde. Whan than all men haue in theyr lyfe trespassed ayenst al myghty god. I may Well saye that he is gracyous that maketh a blessyd ende. And to that purpose sayne Johñ in the appocalyps sayth. Beati mortui qui in dño mo riuntur. Blessyd are tho Whiche haue made vertuous

de bona vita Clausula.

ende and conclusyon of theyr lyfe in our lorde / Whiche ve
ryly I suppose this most noble pryncehath done/the proe
Wherof shall stande in foure poyntes. The fyrst is a true
tournynge of his soule from this Wretched Worlde vnto
the loue of almyghty god. Seconde is a fast hope & confy
dence ỹ he had in prayer. Thyrde a stedfast byleue of god
and of ỹ sacramentes of the chyrche. Fourth in a dylygent
askynge of mercy in ỹ tyme of mercy/Whyche.iiii.poyntes
by ordre be expressed in the fyrst parte of this psalme. As to
the fyrst at the begynnynge of lent last passed he called vn
to hym his confessoure a man of synguler Wysdome/lern=
ynge and vertue/by Whose assured instruccyon I speke
this that I shall saye. This noble pryncer after his confes=
syon made With all dylygence and grete repentaunce/he
promysed thre thynges/that is to saye/a true reformacyon
of all them that Were offycers and ministres of his laWes
to the entent that Justyce from hens forWarde truly and
indyfferently myghte be executed in all causes. In other
that the promocyons of the chyrche that Were of his dys=
posycyon sholde from hens forth be dysposed to able men
suche as Were vertuous and Well lerned. Thyrde that
as touchynge the daũgers and Jeopardyes of his laWes
for thynges done in tymes passed he Wolde graũte a par=
don generally vnto all hys people/Whyche.iij.thynges he
let not openly to speke to dyuerse as dyd resorte vnto hym
And many a tyme vnto his secrete seruaũtes he sayd that
yf it pleased god to sende hym lyfe they sholde se hym a
ne We chaunged man. Ferthermore With all hũblenes he
recognised the synguler and many benefeytes that he had
receyued of almighty god/& Wt grete repentaũce & mer=
uaylous sorow We accused hym selfe of his vnkyndnes to Wards
hym/specyally ỹ he no more feruently had procured ỹ honour
of god/& that he had no more dylygently performed the

fides q̄ ams ℓ charitat.

Wyll & pleasure of hym/ Wherin he promysed by the grace of god an assured amendement. Who may suppose but that this man had verely set his herte & loue vpon god/ or Who may thynke that in his persone may not be sayd Dilexi. That is to saye/ I haue set my loue on my lord god. Kynge Dauid that Wrote this psalme/ all be it he had ben an auoutrer & murdrer also/ yet With one Worde spekyng his herte Was chaūged sayenge. Peccaui. This kynge sayd & confessed it many tymes With grete sorow We and grete repentaūce/ promisynge fully a true amendement of all his ylyf. Wherfore in his persone it may also be sayd Dilexi. That is to saye/ I haue turned myn herte & loue vnto god. The cause of this loue Was ꝑ fast hope ꝑ he alway had before in prayer/ It is not vnknowen the studyous & desyrous myde that he had vnto prayer. Whiche he procured of relygyous & seculers chyrche throughout his realme In all ꝑ churches of Englond dayly his collecte Was sayd for hym. Besydes that dyuerse yeres aboute lent he sente money to be dystrybuted for .x. M. l. masses peculeer to be sayd for hym. Ouer this Was in his realme no vertuous man that he might be credybly enformed of/ but he gaue hym a contynuall remembraunce yerely to praye for hym/ some .x. marke/ some .x. li. besydes his yerely & dayly almes vnto the prysoners/ & the other poore & nedy/ for the Whiche it may be thought vndoutedly that he had grete hope and confydence in prayer/ Whiche prayer and confydence therin/ no doubte of Was cause of the very tournynge of his soule to the faste loue of god. And for that he saythe. Dilexi quoniã exaudiet dñs. I loue bycause I had an hope that my lorde sholde gracyously here me/ but What shall he here. Vocem deprecationis mee The voyce of a prayer maketh it more audyble. A soft

yrest may not be herde ferre of/his prayer therfore Was holpen With all theyrs that prayed With hym & for hym/& theyr prayer Was as the voyce of hym Whyche Was soo grete that it muste nedes be herde. Impossibile est multos pces nō exaudiri sayth sayne Austyn/that is to saye/the prayer of many can not be but herde. One of the kynges of Juda Whose name Was Manasses after many grete abhominacyons & outrages spenst almyghty god as it appereth in the fourth boke of the kynges/& in the secōde of paralipomenon/he prayed vnto hym for mercy With true repentaūce/& mercy Was gyuen vnto hym. If this soo grete a synner for his owne prayer Were herde of god. How may We doubte/but Where so grete a nombre prayeth for one as dyd for our late kynge & souerayne/but that all ỹ nombre shall be herde. Q in exaudiet dns voce deprecatiōis mee. The cause of this hope Was the true beleue ỹ he had in god/in his chirche & in the sacramentes therof/Whiche he receyued all w̄ meruelous deuocion namely in the sacrament of penaūce/the sacrament of ỹ auter/& the sacrament of anelynge. The sacrament of penaūce w̄ a meruaylous compassyon & flo We of teres/ỹ at some tyme he Wepte & sobbed by the space of .iij. quarters of an houre/the sacrament of the auter he receyued at mydlent/& agayne vpon eester day w̄ so grete reuerence ỹ all that Were present Were astonyed therat/for at his fyrst entre in to the closet Where the sacrament Was he toke of his bonet & kneled downe vpon his knees & so crept forth deuoutly tyl he came vnto ỹ place selfe Where he receyued the sacrament. The Wo dayes nerte before his departyng he Was of that feblenes ỹ he myght not receyue it agayn. yet neuertheles he desyred to se the monstraūt Wherin it Was contayned/the good fader his confessour in goodly maner as Was conuenyent brought it vnto hym/he With suche a

reuerence/ w̄ so many knockynges & betynges of his brest
With so quycke & lyuely a countenaunce/ w̄ so desyrous an
herte made his humble obeysaūce therunto/ & w̄ soo grete
humblenes & deuocyon kyssed not the selfe place where ꝑ
blessyd body of our lorde was conteyned/ but the lowest
parte the fote of the monstraunt/ that all that stode aboute
hym scarsly myght conteyne them from teres & wepynge
The sacrament of anelynge Whan he wel perceyued that
he began vtterly to fayle/ he desyrously asked therfore/ and
hertely prayed that it myght be admynystred vnto hym/
Wherin he made redy & offred euery parte of his body by
order/ & as he myght for weykenes turned hymselfe at eue
ry tyme & answered in ꝑ suffrages therof. That same day
of his departynge he herde masse of the glorious virgyn
the moder of cryste to whome al waye in his lyfe he had a
synguler & specyall deuocyon. The ymage of the crucyfyxe
many a tyme that daye full deuoutly he dyd beholde With
grete reuerence/ lyftynge vp his heed as he might/ holdyn
ge vp his handes before it/ & often enbrasynge it in his ar-
mes & With grete deuocion kyssynge it/ & betynge ofte his
brest/ Who may thynke that in this maner was not per-
fyte fayth/ Who may suppose that by thys maner of delyge
he faythfully beleued not ꝑ the eere of almyghty god was
open vnto hym & redy to here hym crye for mercy/ and as-
systent vnto these same sacramentes whiche he soo de-
uoutly receyued/ & therfore in his persone it may be sayd.
Quia inclinauit aurem suam michi. For the
fourth poynt whiche was a dylygent askynge of mercy
in the tyme of mercy. It folowyth. **Et in diebus**
meis invocaui. That is to saye/ and in my dayes I
haue called for mercy/ whiche were his dayes. Verely all
the tyme of his lyfe. As longe as a man lyueth in this mor-
tall lyfe and truly calleth vpon almyghty god for mercy/

he may truste assuredly to haue it. So it appereth by saynt Johñ in the appocalyps sayenge. Ecce dedi illi tẽpus vt pniam ageret. I haue gyuen hym tyme to repente hym/and all this tyme almyghty god mercyfully abydeth the retourne of the synner to the entente he may haue mercy vpon hym/as it is Wryten in the prophete Elaye. Expectat vos deus vt misereatur vestri. There is no parte of his lyfe but a synner yf he truly call for mercy he may haue it/Wytnessynge the prophete Ezechiel Impietas impii non nocebit ei in quacũq die querlus fuerit ab impietate sua In What daye soeuer the synner tourneth hym from his synne/his synne shall not noye hym/moche rather than yf he do it many dayes and specyally those dayes that be to almyghty god moost acceptable as be the dayes of lent/of Whome the chyrche redeth. Ecce nũc tempus acceptabile ecce nunc dies salutis. This is the tyme acceptable/these be the dayes of helth and mercy/than for all penytentes the hole chyrche maketh specyall prayer Wherfore it is verely to be trusted that so true a turnynge to the loue of god/despysynge this Worlde/so fast an hope in prayer/so ferme a byleue in the sacramentes of the chyrche/so deuoute a receyuynge of them/so many holdynge vp of his hãdes/so many lyftynge vp of his eyen/so many betynges and knockynges of his brest/so many syghes/so many teres/so many callynges for mercy/by all that gracyous tyme/by all the hole lente/With the helpe of the hole chyrche that prayenge for hym coude not be in vayne/for the Whiche as I sayd before/he thus departynge made (I doubte not) a gracyous ende and conclusyon of his lyf Whiche Was the fyrst parte promysed.

de doloribus Mortis.

The seconde parte of this psalme I sayd sholde stye vs to haue compassyon & pyte vpon this mooste noble kynge/and that for a lamentable & pyteous complaynt of o Wynge Whiche resteth in foure poyntes. Fyrst touchynge the sorowes of deth in his body. Seconde touchynge the dredes of his Jugement in his soule. Thyrde touchynge the miseryes of this Worlde full of labour and greuaunce. Fourth touchynge his sorowfull crye to god for helpe and socour. As to the fyrst it is sayd. **Circũdederũt me dolores mortis.** The sorowes of deth hath enuyroned me. Whan We here a lamentable complaynt of ony persone that is in sorowe or heuynesse/yf there be in our hertes ony gentylnes or pyte it Wyll moue vs to cõpassyon/though he Were ryght symple & of poore and lowe degre/moche rather yf it were some nobleman Whiche of late had ben in grete prosperyte/but mooste of all our lord & souerayne/that shold perse our hertes w sorowe to here hym lamentably cõplayne of ony of his sorowfull greuaũces/& What can be more sorowfull & more paynful than be the paynes & sorowes of deth. **Mors omnium terribilissima.** Sayth Arystotle. And Why is deth so fere full: but for the greuous paynes þ are in it/there is so grete an ampyte byt Weue the soule & þ body/& so surely a Joyned knotte & bonde/that dysseueraũce of them is to paynfull/ Whiche thynge appered Well in our sauyour cryst Jhesu. Where here remembrynge the nyghnesse of his deth complayned hym vnto his apostles/sayenge. **Tristis est aĩa mea vsq; ad mortẽ.** And after for þ very drede of the paynes Was in so grete agony of body & soule that he sWette Water & blode for the onely remembraunce/he than that is Wrapped in dede in þ very sorowes & paynes of deth/he feleth moche greuaũce/specyally yf his body be

delycate/& the of tendre & sensyble nature as was this noble kynge. Let vs therfore tender his complaynt/sayenge in this maner. **Circũdederũt me dolores mortis.** That is to saye/the bytter sorowes of deth haue enuyroned me on euery parte/not onely one sorowe/but many sorowes. **Dolores** and many sorowes of deth whiche is moost paynfull. **Dolores mortis** not touched hym or pynched hym/but on euery parte hath assayled & oppressed hym. **Circũdederũt me** And ỹ no shorte whyle but by longe contynuaũce by the space of .xxviij. houres to gyder/so longe I vnderstõde he laye cõtynually abidynge the sharpe assautes of deth/& therfore he sayth pytcously cõplaynynge. **Circũdederũt me dolores mortis** Secondly as touchynge his soule/in what agony suppose ye that was/not for the drede of deth onely/but for ỹ drede of the Jugement of almyghty god/for all be it he myghte haue grete confydence/by the reason of his true cõuersyon vnto god/and by the sacramentes of crystes chyrche whyche he with full grete deuocyon had receyued before/yet was not he without a drede. **Nemo nouit an sit odio an amore dignus.** There is no man be he neuer so perfyte oneles he haue it by reuelacyon ỹ knoweth certaynly whether he be in the state of grace or no/for of an other maner be the Jugementes of god than of men. And the holy abbot Hely sayd lyke wyse. Thre thinges sayd he there be that I moche drede/one is what tyme my soule shall departe out of my body/an other is whan I shall be presented before my Juge/the thyrde is what sentence he shal gyue whether with me or ayenst me. If these holy fadders whiche had forsaken this worlde & had lyued so vertuously were in this fere/no meruayle though this grete

man Whiche had so moche Worldly besynes & dayly occu-
pyed in the causes therof/ noo meruayle though he were
in grete fere/ & therof he complayneth sayenge. Et pe-
ricula inferni inuenerunt me. That is to saye/ Mortis
and the perylles of hell dyd fynde me. Who that Wyll not ni pric
make his remembraunce famuler With them before/ and medita
often set them before the eye of his soule/ they shall at the
houre of deth in more terryble maner offre themselfe vnto
his mynde euen as ye se these Wood dogges these grete
mastyues that be tyed in chaynes/ vnto suche as often by-
tyte them they be more gentyll and easy/ but to the straun-
gers Whiche haue none acqueyntaunce of them they ra-
gyously and furyously gape and tyse ayenst them as they
Wolde deuoure them. Et pericula inferni inue-
nerũt me. Thyrdly touchyng these Worldly pleasures
Wherin men set grete parte of theyr cõforte bothe in body
& soule/ he had than full lytell comforte or pleasure in them
but rather dyscomforte & sorow We/ all his goodly houses so
rychely dekte & appareyled/ his Walles & galaryes of grete
pleasure/ his gardyns large & Wyde w̃ knottes curyously
Wrought/ his orcheyardes set w̃ vynes & trees moost dyly
cate/ his meruaylous rychesse & treasour/ his metes & dryn
kes Were they neuer so dylycately ꝓpared might not than
helpe hym/ but rather Were paynfull to hym/ so moche ye longe
before his deth his mete was to hym so lothsome (Were it
neuer so dilicately ꝓpayred) that many a tyme he sayd/ but
onely to folo We cõũseyle he Wold not for all thys Worlde re
ceyue it/ Wherin he Well pceyued ye myseryes of this Wre- Vanit
ched World. Thã lo he had experience of that/ ye lõge tyme ibus.
before ye grete & Wyse Salamõ reported in his boke eccle
sies. Quũq; me conuertissẽ ad vniuersa opa q̃ fe
cerãt manꝰ mee & ad labores i q̃bus frustra

Study mysterie.

Refugium optimum est ad Deum
vt invocare nomē Dñi.

ſudauerā vidi in oībus vanitatē ⁊ afflictionem animi. That is to ſaye Whan I had tourned my remembzaūce to all that I had oꝛdeyned ⁊ to the labours Wherin I ſWette in vayne I founde in them all but vanyte ⁊ turmentry of ſoule. This cōcluſyon our late kynge and ſouerayne full truly than had lerned ⁊ the vayne troubles and laboures Whiche many take foꝛ this Wꝛetched Woꝛlde/ Wherin as I ſayd full lytell pleaſure than he had but moche diſpleaſure and ſoꝛo We/ Wherfoꝛe it folo Weth in his cōplaynt. Tribulationē ⁊ dolozē inueni The fourth percell of his complaynt is a lamentable cꝛye vnto almyghty god foꝛ helpe and ſocoure/ foꝛ Whan he ſa We playnly that noo Where elles Was ony ſocoure oꝛ comfoꝛte/ the cruell aſſautes of deth Was fyers and ſharpe ayenſt hym/ the daungerous perylles Whether he ſholde become Was impoꝛtunely greuous/ all this Woꝛlde and Woꝛldly pleaſures Were to hym vnſWete ⁊ full dyſpleaſaunt/ therfoꝛe With al his myght ⁊ poWer he cryed vpon the name of our loꝛd/ foꝛ the Whiche name is pꝛomyſed by ſaynt Poule. Oīs quicūq; inuocauerit nomen dñi ſaluus erit. That is Who ſoeuer call vpon the name of our loꝛde he ſhall be ſafe/ he therfoꝛe full beſyly/ full ſtudyouſly/ full erneſtly called vpon that bleſſyd name foꝛ ſocour ⁊ helpe/ and ſo it folo Weth in the pſalme. Et nomen dñi inuocaui. O my bleſſyd Jheſu/ o my mooſt mercyfull Jheſu/ o my loꝛde ⁊ creatoure Jheſu. O dñe libera aīmā meā. O my loꝛde delyuer my ſoule/ delyuer my ſoule from the myſeryes of this Woꝛlde/ delyuer my ſoule from theſe deedly paynes/ delyuer my ſoule from this coꝛruptyble body/ delyuer my ſoule from the bondes of ſynne/ delyuer my ſoule from my moꝛtall enemyes/ de-

Mortuus est florady.

lyuer my soule from the daungers of euerlastynge deth. O dñe libera aiam meã. A my lordes & maysters let this pyteous and lamentable cõplaynt of hym that of late was your kynge and souerayne / let it entre and synke in to your brestes. Scrypture there vnto dooth moue you sayenge this wyse. H ili in mortuũ pduc lachri mas & quasi dira passus incipe plorare. And in an other place thus. S upra mortuũ plora defe cit enĩ lux etus. Example herof we haue of the gentyles. The cruell warryour Hanyball he pyteed the deth of his enemyes Paulus / Enulius / Tiberius / Graceus / Marcus / Marcellus. Whan he saWe theyr bodyes lye deed before hym. And in holy letters also kynge Dauyd Whan it was tolde vnto hym the deth of his enemyes at dyuerse tymes he wepte ryght pyteously as at the deth of Saul / Absolon and Abner. If they so grete & noble men soo moche pyteed the deth of theyr mortall enemyes. We sholde mocherather tender and pyte the deth of our owñ kynge & souerayne. But wherto reherse I them Whan he that was the lorde of all this worlde our sauyoure cryste Jhesu wepte at the monument of Lazarus whan he had ben buryed the space of foure dayes / gyuynge vnto vs all therby example of pyte. If he ꝑ was the kynge of all kynges wepte for the deth of his subgecte soo longe after his buryall / What sholde we that be subgectes do for the deth of out kynge & souerayne hauynge yet the presence of his body vnburyed amonges vs / forsothe it sholde moue vs to haue pyte & compassyon the rather vpon hym. A kynge Henry kynge Henry yf thou were on lyue agayne many one that is here present now wolde pretende a full grete pyte & tenderesse vpon the. It is remembred in the boke of the kynges how a seruaũt of kynge Dauid whose na-

me Was Ethay Whan his lorde & souerayne Was in trou
ble he Wolde not forsake him/but answered hym playnly
in this maner sayinge. In quocūq; loco fuer/ dñe
mi rex siue i morte siue i vita ibi erit seruus
tuus. That is to say in What place soeuer thou shalte be
my lorde my kynge in the same place shall thy seruaunt be
A squyer also of kynge Saul Whan he sawe his lorde &
mayster deed his sorowe Was so grete that he slewe hym
selfe incontynent. Alas Where is the true pyte & very com
passyon become that shold be in the hertes of men. These
two persones had so grete ruthe and compassyon of theyr
mayters that they refused not to suffre ỹ deth With them
How harde are our hertes/ how stony/ how flynty. If
We relent not With pyte & compassyon/herynge so lamen
table a complaynt of our late souerayne/and herynge him
so pyteously crye sayenge. O dñe libera aiam meā
O my lorde delyuer my soule. Let vs helpe hym at the lest
With our prayers besechynge almyghty god for his infy-
nyte mercy to delyuer his soule and to pardon it. And or
We procede any ferder of our psalme let vs here deuout-
ly and affectually saye for his soule and all cristen soules
euery of vs one pater noster.

The thyrde parte of this psalme entreateth of com-
forte/ Whiche is cōteyned in .iiij. poyntes. Fyrst ỹ
almyghty god is mercyfull/ seconde ỹ he hath taken hȳ in
to his custody/ thyrde ỹ he hath delyuered hȳ frō al euylles
fourth ỹ hens forWarde he shall contynue in the gracyous
fauoure of almyghty god. For the fyrst it folo Weth. Mi
sericors dñs & iustus et deꝰ nr̄ miserebit. That
is to saye. The lorde is mercyfull and ryght Wyse and our
god Wyll haue pyte/ Who is this lorde that is mercyfull
& ryght Wyse/ Who but our sauyour cryst Jhesu Whiche of

his infynyte mercy came in to this Worlde to dye for synners. Christus iesus venit in hūc mūdū salnos facere pctōres. Why than sayth he. Et iust⁹. that he is ryght Wyse also / that rather sholde make ayenst the synner than for hym. Nay forsothe / the prophete and kynge Dauyd brought in this Worde for hymselfe & not ayenst hym. Two Wayes it maketh for the synner / one by reason of promyse made thrugh out all scrypture vnto the penytent that Wyll vtterly forsake his synne. Our lorde þ is moost Juste of his promyse Wyll pardon the synner so repentynge hymselfe and soo truly retournynge Whiche thynge sayne Johñ playnly Wytnesseth in his fyrst epystle Si cōfiteamur petā nr̄a fidelis & iustus est vt remittat nobis pctā nr̄a & emundet nos ab oīni iniq̄tate. That is to saye. If we Wyll knoWlege our synnes þ lorde is faythfull & Juste in his promyse to forgyue all our sythes & make vs clene from all Wyckednes / this is one Waye. An other Waye also it may make & that is this. Our sauyour Jhū is Justus / for he is innocent and gyltles / & therfore he is a conuenyent meane / a sufficyent vocate for vs before the face of his fadet accordynge to the Wordes of the same sayne Johñ. Si q̄s peccauerit aduocatū habem⁹ apd patrē iesū xp̄m iustū & ipse est ppiciatio p pctis / nō p nr̄is tm̄ sed & totius mūdi. That is to saye. If ony of vs haue synned / let vs not dispayre / for We haue an aduocate for vs before god / our sauyour Whiche is Juste & Without synne / & he shall be s meane for our synnes / not for ours all onely / but for all þ Worldes. Who may be thought a more conuenyent vocate for synners than he þ neuer dyd synne than he þ sufficyently hath payed for þ raunsome of synne

B.i

his owne mooſt preyous blode & paynfull & bytter deth than he that is the ſone of almyghty god and that before his owne fader. But peraventure his fader is harde and ſtraunge and wyll not be moued. Nay forſothe/for rather the contrary/ he is full pyteous & full redy to haue mercy. And therfore it folowyth. Et deus noſter miſere tur. And our god wyll haue pyte & mercy. For the whiche ſaynt Auſtyn ſayth in his boke de pnia. Quecũq; neceſſitas pctõrem ad penitenciã cogit neq; quãtitas criminis/ nec breuitas tẽpis/ nec enormitas ſceleris/ nec hore extremitas/ ſi pura fuerit voluntatis mutacio excludit a venia. That is to ſaye/ What neceſſyte ſoeuer compell the ſynner to repentaũce/neyther the gretnes of his ſynne nor yet the ſhortneſſe of tyme/nor the enormyte of his treſpaſſe/ne yet the vttermoſt houre of his lyfe ſhall exclude hym from pardon/yf ſo be þ his wyll be clerely chaũged & tourned to god. This is than one grete comforte that our late kynge and ſouerayne may haue/and all tho that bere hym true fayth and ſeruyce. The ſeconde comforte that he was taken in to the cuſtodye of our lorde folowyth in the nexte verſe. Cuſtodiẽs parvulos dominus humiliatus ſum et liberauit me. Who that is in thraldome of ſynne is in full ſhrewed cuſtody/ and yf he wolde be at lyberte he muſt do as theſe pryſoners doo that somtyme vndermyne the walles and crepe vnder them out at a ſtrayte and naro we hole. And ſo they eſcape out of the cuſtody of pryſone and come to theyr lyberte/ In lyke wyſe the ſynner muſt doo/ he muſte vndermyne the ſtronge walles of ſynne by true humblynge and lowynge of hymſelfe/ and make hymſelfe lytell to the en-

tent he may crepe out at the narowe hole from the daunger of synne and soo come vnto the lyberte of grace. For the whiche our sauyour sayd. Nisi conuersi fueritis et efficiamini sicut paruuli. Onelesse ye be chaunged and be made lytell ye can not enter to lyberte. Saynt Anthony sawe by reuelacyon that all the worlde was full of snares/ and he asked this questyon. Blessyd lorde sayd he who shall passe these daungers. It was answered hym Sola humilitas. Onely humblenes and lowlynesse. The kynge Achab of whome scrypture sayth that he dyde more displeasure vnto god than all the kynges of Israhell that were before his tyme/ he dyde so grete ydolatry/ he slewe so many prophetes/ not withstondynge so many wonderfull tokens & myracles that were shewed vnto hym/ yet at the last whan the prophete Hely came to hym in message & thretened hym sore in the name of god/ he began to repent hym/ & to humble hymselfe in the syght of god/ for the whiche incõtynent almyghty god sayd vnto the prophete Hely. Nõne vidisti humiliatũ achab coram me: qz igit hũiliatus ẽ mei eã in inducã malũ in diebus eis. That is to say Dyde thou not se Achab humbled before me/ I tell the for that he bycause of me dyde so humble hymselfe I shall not doo that euyll that I purposed in his tyme to haue done. O synguler goodnesse and gentylnesse of almyghty god. O meruaylous redynesse of hym vnto pyte and mercy. Soo soone as the synner can humble and make lytell hymselfe/ soo soone he setteth hym at lyberte and taketh hym in to his custodye and tuicyon/ herefore gretely we may be gretely comforted in our late kynge and souerayne/ whiche soo moche humbled hymselfe before his deth

humbled hym vnto god/humbled him vnto his cõfessour humbled hym vnto penaũce/ humbled hym vnto the sacrament of the auter/and to the other sacramentes/humbled him vnto the crucifyxe/and With a more humblenes and pacyence toke this sekenesse & euery thynge in it than euer he dyd before to the meruayle of all that Were aboute hym/Wherfore he noW may saye to our and his comforte **Custodiens puulos dñs humiliatus sũ et liberauit me**. That is to saye/our lord taketh in to his custodye the lytell & humble persones. I Was humbled & he set me at lyberte. The thyrd comforte is that he is no W at rest and the myseryes of this World hath escaped/What is in this lyfe but myserable vanyte/ so he dooth Wytnesse that therof had experyence at the full/ he that had moost haboundaũce of all Worldly pleasures I ment the kynge Salamõ Whiche sayd. **Vanitas vanitatũ & oĩa vanitas / quid habet hõ amplius de labore suo qui laborat sub sole**. That is to saye vanyte of vanytees & all is but vanyte/What hath ony man more of all his labour and besynes vnder the sonne. I my lordes and maysters that haue this Worldly Wysdome that studyeth and enploy your Wyttes to cast & compasse this World What haue ye of all this besynes at the last but a lytell vanyte. The spyder craftely spynneth her thredes and curyously Weueth and Joyneth her Webbe/ but cometh a lytell blast of Wynde & dysapoynteth all togyder to the Whiche purpose Tullio in his thyrde boke de oratore maketh this exclamacyon. **O fallacẽ hoĩn spẽ fragilẽq; fortunã & inanes nũras cõtentiones q̃ medio in spacio sepe frangunt & corruunt**. That is to saye. O deceytefull hope of men & bryttell fortune & vayne

les recip
us.

pij moribūdi
cōsolationem
capiant.

enfoꝛsementes/Whiche often bꝛeke/ & come to nought oꝛ
euer they haue entred halfe theyr courſe/Whiche thynge
Wyſely conſyderynge this noble pꝛynce oꝛdꝛed hymſelfe
therafter/let call foꝛ his ſone the kynge that nowe is our go
uernour & ſouerayne endued With all graces of god & na=
ture and With as greate habylytees & lyklyhodes of Well
doynge as euer Was in kynge/Whoſe begynynge is now
ſo gracyous & ſo comfoꝛtable vnto all his people/that the
ioyſynge in hym in maner ſhadoWeth the ſoꝛoWe that
elles Wolde haue ben taken foꝛ the deth of his fader. He
called (I ſaye) vnto hym and gaue hym faderly and god=
ly exhoꝛtacion/cōmyttynge vnto hym the laboꝛous gouer
naūce of this realme/& gaderyd̄ge his owne ſoule in to the
true reſte cōfoꝛtynge it & ſayenge vnto it. **Conuertere**
aia mea in requiē tuā quia dñs bñfecit tibi.
Be tourned my ſoule in to thy reſt/foꝛ thy loꝛde hath ben
benefycyall vnto the/benefycyal at euery tyme beſoꝛe/but
nowe ſpecyally by this mooſt gentyll & mercyfull callynge
by ſo longe reſpyte & ſpace gyuyngge of repentaūce Wherby
he hath eſcaped ſo many daūgers/daūgers of euerlaſtinge
deth/daūgers of euerlaſtynge teres & Weppyng/& daūgers
of fallynge agayne to ſynne/foꝛ the fyrſt it is ſayd. **Quia**
eripuit aiam meā a morte. That is/foꝛ he hath
delyuered my ſoule from deth/bothe temporall & euerla=
ſtynge daungers of euerlaſtynge Weppynge & ſoꝛoWe/foꝛ
the Whiche ỹ good fader Arſenius ſayd vnto his bꝛethren
Bꝛethren ſayd he/eyther We muſt nedes Wepe here With
teres that Wyll Waſſhe our ſoules/oꝛ elles after this With
teres that Wyll bꝛenne bothe bodyes & ſoules/from theſe
teres alſo he is delyuered/& therfoꝛe it foloWeth. **Oculos**
meos a lachrimis. And myne eyen from teres.
Thyrdly from the daungers of fallynge to ſynne agayne.

Noo man that lyueth here can be assured not to fall. And therfore saynt Poule sayth. Qui stat videat ne cadat. He that standeth let him be ware that he slydeth not for the waye is slyppery/ but tho that be hens departed in the state of grace be assured neuer to fall agayne. And for that it folowyth. Et pedes meos a lapsu. The fourth and the last porcyon of his comforte/ whiche is to be assured of contynuaunce in the fauour of almighty god passeth all the other. A grete comforte it is vnto the sorowfull penytent that he hath a mercyfull lorde & god. A grete comforte also that he is taken in his tuicyon and custodye A greter yet that he is delyuered from soo many euylles & perylles. But the greteste whiche surmounteth all other is to haue the presence of that moost blessyd countenaunce & to be assured euer to contynue in that gracious fauour/ no tonge can expresse/ no speche can declare/ no herte can thynke/ howe grete/ howe farre passynge this comforte is. Si decē mille tehēnias qs dixerit sayth Crysostome Nichil tale est quale est ab illa btā visione excidere & exosum esse a xpo. If one wold thynke the greef of.x. M. helles/ all that is yet no thynge lyke to be excluded from that blessyd countenaunce & to be hated of cryst. If this greef be so excessyue and farre passynge the contrary therof must nedes be of as extreme comforte and Joye agayne/ that is to saye to haue the cōtynuall presence of that blessyd syght/ & to knowe the assured fauoure and grace that he standeth in for the whiche is sayd. Placebo dño in regione viuoz. That is to saye/ I shall please my lorde god in the regyon and countre of lyuynge persones/ where as is the very lyfe euer contynued without ony interupcyon of deth. Thus accordynge to my pro

myse at the begynnynge I haue peruſed this pſalme in the perſone of this noble man/deuydynge it in thre partes in a cõmendacyon of hym/in a mouynge of you to haue compaſſyon vpon hym/& in a comfortynge of you agayne The cõmendacyon ſtode in foure poyntes/fyrſt in a very tournynge of his loue to god/ſeconde in a faſt hope & confydence of prayer/thyrde in a ſtedfaſt byleue of the ſacramentes and a deuoute receyuynge of them/fourth in a dylygent callynge for grace. The mouynge to compaſſyon ſtode alſo in.iiij.poyntes/fyrſt for the paynfull greuaũces of deth that he felte in his body/ſeconde for the ferefull remembraunce in his ſoule of the Jugement of god/thyrde for the myſerable vanytees of this lyfe Wherin he founde but payne and trauayle/fourth for the lamentable crye to god for helpe and ſocour. The comfortynge agayne Was lyke Wyſe in.iiij.poyntes/fyrſt for that he hath ſo mercyfull a lorde and god/ſeconde for that he is taken in to his tuicyon and cuſtody/thyrde for that he is now delyuered from ſo many perylles/fourth for that he ſhall from hens forwarde contynue in the gracyous fauour of almyghty god the Whiche comforte he graũte hym ꝑ for vs all dyed vpon the croſſe our ſauyour cryſt Jheſu. Amen.

¶ Thus endeth this notable ſermon. Enprynted at London in Fleteſtrete at the ſygne of the ſonne by Wynkyn de Worde/prynter vnto the mooſt excellent princeſſe my lady the kynges graundame. Anno dñi. M.CCCCC.ix.

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wynkyn
worde